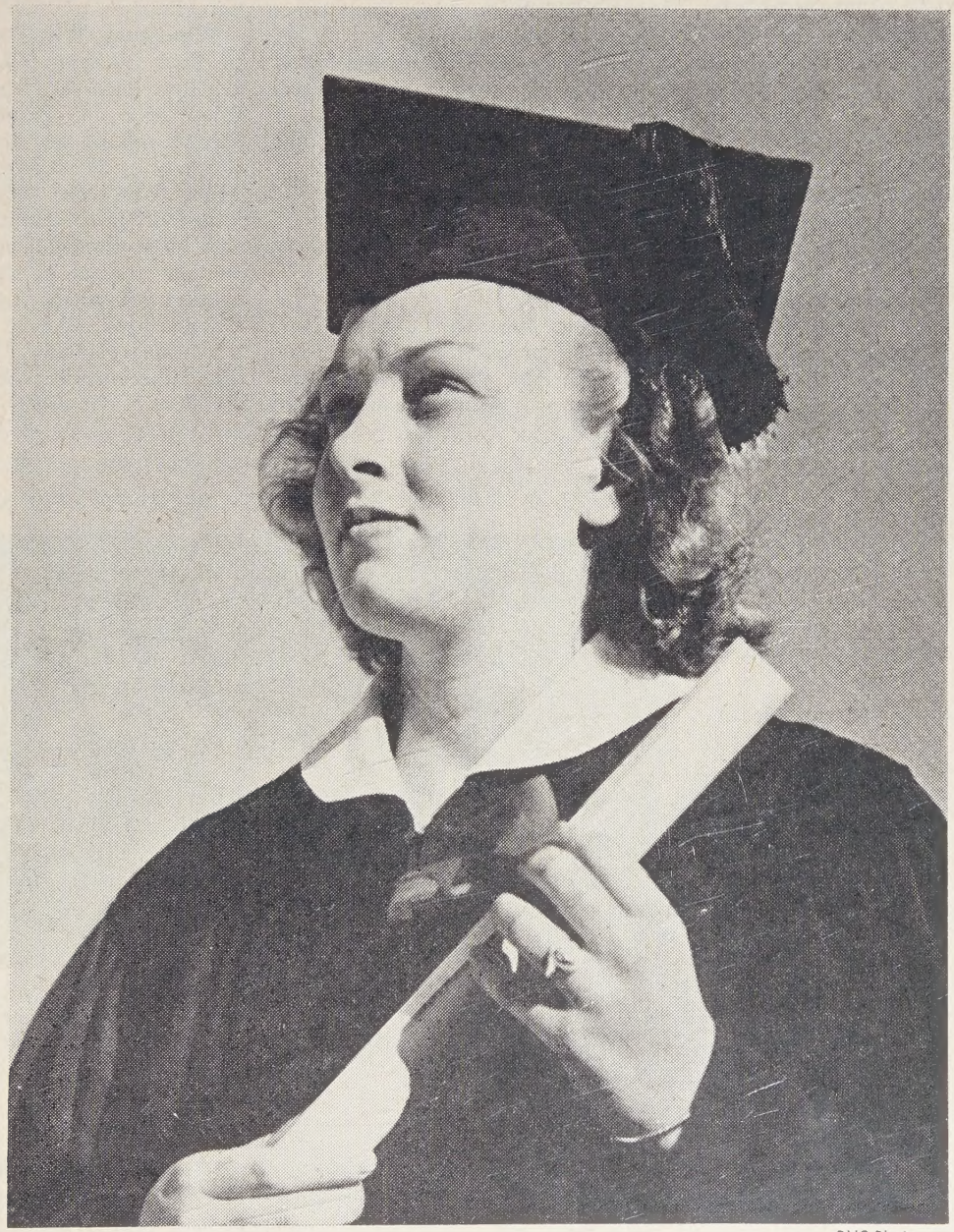
Lutheran Herald

GRADUATION DAY



RNS Photo

"Thou shalt guide me with Thy counsel" (Psalm 73:24).

VOLUME XXXVII MINNEAPOLIS, MINN., JUNE 9, 1953 NUMBER 23

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Within the E.L.C.

PERSONS

The Rev. Elmer Laursen was awarded May 18 the degree Master of Sacred Theology by the Andover Newton Theological School, Newton Centre, Mass. His thesis discusses "The Lutheran Doctrine of Salvation in Terms of the Cure of Souls."

The Rev. Thor Sigmond, pastor emeritus of the Kensett parish in Iowa, has moved to Mason City, Iowa, where he resides at 112 So. Tennessee Place.

The Rev. S. T. Jacobson, who during the past semester has been doing post-graduate work at Luther Theological Seminary, St. Paul, will by next fall continue his studies at Princeton Theological Seminary, in preparation for the Th.D degree. He was recently granted a scholarship award by the ELC Board of Education. He is a graduate of University of Saskatchewan, and of Luther Seminary, Saskatoon, Sask.

Commencement speaker at the graduation service of the Fairview Hospital School of Nursing, Minneapolis, was **the Rev. Fredric M. Norstad,** director of chaplaincy services, Lutheran Welfare Society of Minnesota. **Dr. Warren Quanbeck,** Luther Theological Seminary, St. Paul, preached the baccalaureate sermon to the graduating class. Both services took place May 24, the baccalaureate service at Bethany Church, the commencement at Central Church, both in Minneapolis.

The Rev. Martin T. Jenson, Alexandria, Minn., has accepted a call to Oak Cliff Church in Dallas, Texas.

The Rev. A. E. Syverud, stewardship director of the Lutheran Welfare Society of Wisconsin, has during the past three months conducted services in the following ELC Wisconsin parishes: Ellsworth, Soldiers Grove, Rhinelander, West Allis, Stanley, Chippewa Falls, Gays Mills, Whitewater, Ettrick, Boyceville, Morrisonville, and Camp Douglas, also in a number of other Lutheran parishes in the state. Late in June the Society will hold a retreat at Waupaca for 530 county and parish Welfare chairmen.

The Rev. G. P. Hendrickson will move late in June from Fairy Glen, Sask., to his new parish, Cabri, Sask. The Fairy Glen parish will temporarily be served by Ivar Moen, a student at Luther Seminary, Saskatoon.

The Rev. G. E. Morstad, Moose Jaw, Sask., will be attending a three-month summer course at Luther Theological Seminary, St. Paul, as the recipient of a scholarship issued jointly by the ELC Board of Charities and the Lutheran Welfare Society of Minnesota. During his absence his parish will be served by Paul Nostbakken, senior at Luther Seminary, Saskatoon.

The Rev. and Mrs. O. B. Endresen were honored by his parish, East Immanuel Church, St. Paul, Minn., at a gathering Friday evening, May 22, the occasion being the 25th anniversary of their wedding. Among the speakers was Dr. E. C. Reinertson, president of the Southern Minnesota District. The honored couple were given a purse of money and other gifts.

DISTRICTS

Eastern

Worcester, Mass. On Founders' Day, May 17, Highland Street Church, parish of the Rev. Philip E. Nieft, received two new members, one of them by adult baptism. In the afternoon Christian flag, an American flag and pew racks, and new robes for the ior Choir were dedicated. And ficates were presented to pupils who had completed a 12-week course Christian doctrine. In the evening held a Norwegian communion service at which the Rev. Herman E. Jorsen, Jr., from Portland, Maine officiated.

Chicago, Ill. The Lutheran Rescue Mission concluded May 3 weeks series of evangelistic meetings. The speaker was the Rev. Alf Blegen, director of the Lutheran pel Hour.

Wittenberg, Wis. The new parsonage of First Lutheran Church, parish the Rev. Leon A. Holm, will be dicated June 14. Participating in service will be the Rev. P. A. formerly of Wittenberg, now of Mills, Wis. The Christian summer school of the Bethany Indian Mission will close June 21, with the annual summer festival of the Mission. The speaker will be the Rev. Elmer Chester, Iowa, who for many years a missionary among Alaskan Eskimos. The superintendent of the Mission the Rev. E. W. Sihler.

(Continued on page

YOUNG CALIFORNIA CHURCH RECEIVES NEW MEMBERS

Pictured herewith is a group of 77 persons who were received as members of Church, Palo Alto, Calif., on Palm Sunday. This brought the membership of this congregation organized about 1½ years ago, up to 390. An adult class of 14 will be ready for confirmation in June. The pastor of the church is the Rev. Harold J. Brown; the parish worker is Miss Amanda Tufte.

LUTHERAN HERALD — O. G. Malmin, Ed

GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, News

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inneapolis, Minn., June 9, 1953

Lutheran Herald

Adventure n Philadelphia

L. Donald Docken

t the last church convention many of our pastors and ymen upon hearing that there was an ELC congre- tion in Philadelphia exclaimed, "Well, can you imag- e that! I didn't know we had a church in Philadel- hia!"

Maybe you too, as you read these words, must confess the same lack of knowledge about our Church in the ity of Brotherly Love. Yet today certain things are appening in Philadelphia which should make our con- regation there better known to the ELC as a whole. n fact, one might use Philadelphia as a good example f how one type of problem concerning the relocation f a church can be solved.

Out of a rather difficult situation God has blessed s with ready-made opportunities and has led us to ook forward to an era of greater service and usefulness n the Kingdom of God. Where before we had no spe- ific mission area to serve as a Lutheran church, we ow have been allocated an area by the National Lu- heran Council Regional Home Mission Committee. Where before we had only a temporary house of wor- hip, we are now engaged in the building of a new ouse of worship. Where before the parsonage was the econd story of the temporary church building, we now ave a new parsonage near the new church. These are ndeed developments to bring forth praise and thanks- iving to God and also to bring forth a new enthusiasm nd hope among the members of the congregation. You night ask, "What is the background of these significant levelopments?" Let me bring you up to date with a hort history.

Our congregation in Philadelphia, Trinity Evangelical utheran Church, is 64 years old and has a long history f service in the Kingdom of God. Until 1945 the hurch was located at 20th and Parrish St., Philadelphia, vhere it served as a downtown church. However, in 945 the decision was made to move the congregation o northeast Philadelphia. Although this took the church farther away from some, it proved an impetus to the great majority of the congregation who lived in the northeast part of the city.

One difficulty of the location in northeast Philadelphia was the proximity to other Lutheran churches. It was evident that this was not a permanent solution to the relocation problem. Therefore, in 1952, the congregation, with its present pastor, the writer of this sketch, began serious planning for a permanent solution, working through the National Lutheran Council Regional Home Mission Committee. In April, 1952, an area in northeast Philadelphia was allocated to Trinity by the regional committee and steps were immediately taken which resulted in the buying of a new church site in this area. The next step was to sell our old church property in order to get started with building operations. Fortunately, our old property was near a commercial district and was sold for $60,000. We thanked God for this abundant blessing, for this obviously solved the problem of getting a new church erected. Soon after, a building fund drive netted $10,400.

With such blessings upon us we went forward with quick steps. First, the congregation purchased a parsonage near the church site for $14,190. We engaged an architect and planned the church building. In the fall of 1952 we received bids on the building, and in January ground was broken. The church will cost $60,000. It is of stone construction, with a seating capacity of 200.

Dr. John P. Milton, Luther Theological Seminary, is assisted by Pastor Docken in cornerstone laying ceremonies.

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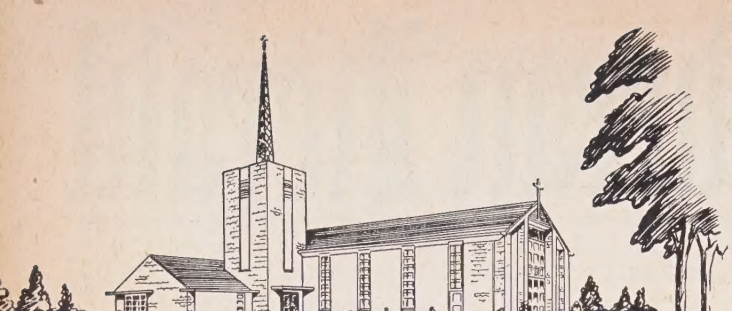
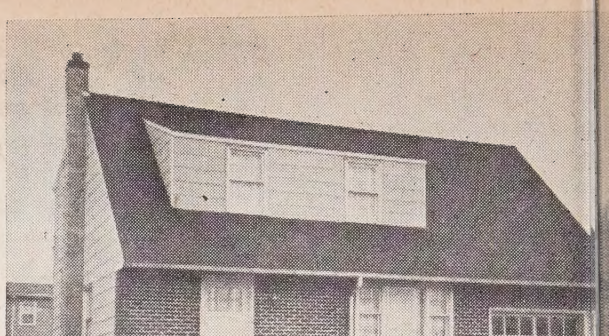


Architect's sketch of proposed church. It is of stone construction and will have a seating capacity of 200.



The new parsonage of Trinity Evangelical Lutheran Church, Id near the new church site.

The congregation expects to occupy the church building by October, 1953.

The foregoing steps have come with much prayer and serious planning, and we know that God has blessed us as we have made these decisions. It can be taken as an example of how a congregation in the face of a rather difficult situation can, by using visio and God-blessed planning, and by taking advanta opportunities presented to them, look forward t era of greater service and usefulness as an instru of Almighty God to strengthen and extend to His eternal Kingdom.

Prophecies and Their Fulfillment

John P. M

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT

III

The most frequent and vehement criticism of the Revised Standard Version of the Old Testament is that of doctrinal bias in translation. The members of the Revision Committee have been categorized as "Modernists." They have been accused of rejecting the idea that there could be predictions of the deity of Christ in the Old Testament. Because of this theological presupposition, they are said to have mistranslated several Messianic passages in the prophets and in the psalms so as to get rid of the prediction.

That is a very sweeping and serious charge to make. The one who makes it should be prepared to back it up with irrefutable proof, for to condemn on grounds of suspicion alone is not Christian. There is a significant difference between an *honest* and a *wilful* mistake in the interpretation and translation of Scripture. There are places in the Old Testament where there is room for honest disagreement as to the intended meaning. As a Christian I believe that both miracle and prediction are possible; but even as a Christian I may inquire freely as to whether a miracle is actually claimed and as to what the prediction really means; and the evidence is not always so clear as to give me the right to be dogmatic in my judgment and to call anyone who does not agree with me a heretic.

Before we look at a few of the passages in ques let us note that there are two things involved.

The one is the language of the passage. What is exact meaning of each Hebrew word? What is grammatical construction of the sentence as a whole of its several parts? Is the sentence elliptic; that is, some words be supplied in order to bring out seems to be the intended meaning? Is the passage ten in poetic style, and how does this affect the poss ties of interpretation and translation? In the very na of the case there must be interpretation before t can be translation. Even so simple a matter as the of the copula (which is usually omitted in Hebrew a nominal sentence may pose serious problems of gesis. It is a fact that several of the passages in dis permit of more than one translation.

The other thing involved is the correct principl Biblical hermeneutics; meaning in this case correct ciples in the interpretation of prophecy in relation t fulfilment. We tend to oversimplify predictive prop and to look always for a "literal" fulfilment. Where New Testament claims that a prophecy has been filled, we so often insist that the prophecy must b clear as the history that fulfils it. We lose sight of fact that there is in Scripture a progressiveness of re

dion, so that Gen. 3:15, the Protevangelium, does not speak the same clear language as John 3:16, the little Bible. A prophetic *type* of Christ in the Old Testament must not be interpreted as if it were direct prediction, although the New Testament may rightly refer to it as being fulfilled in Christ. See for example the quotation from Hos. 11:1 in Matt. 2:15.

A prophecy may even be said to be fulfilled when a divine principle or truth enunciated in the Old Testament in reference to a certain situation is applied in the New Testament to a new situation. See for example Paul's use of the two Hosea prophecies in Rom. 9:25, 26. What Hosea says about the experience of Israel Paul applies to the Gentiles, for it was true also of them.

In a still broader sense, future acts which in the Old Testament are ascribed to Jehovah God may in the New Testament be seen to have found their fulfilment in Christ. For example, in the Old Testament God is said to be a Redeemer and a Savior (Is. 43: 14), even the only Savior (Is. 43:11; 45:21); in the New Testament Jesus Christ is said to be the Savior of the world (John 4:41) as well as of His people (Matt. 1:21), in whom alone is salvation (Acts 4:12). The two viewpoints do not contradict each other; but the New Testament is clearer and more explicit than the Old and, according to a true progressiveness of revelation, fulfils it.

Many similar examples could be given. In Is. 59:20, for instance, it is not clear whether the Redeemer who will come is represented as being God Himself (Jehovah), as He certainly is represented in vs. 15b-16 as bringing salvation, or whether the reference is to one sent by Jehovah to be a Redeemer, that is, the Messiah. In either case, it is rightly viewed by Paul as fulfilled in Christ; see Rom. 11:26 and context. In the same way Phil. 2:9-11 may be said to fulfil Is. 45:23, although the prophet refers to Jehovah God and the apostle to Jesus Christ. In the light of the Incarnation, and of the life and death and resurrection of Jesus Christ, the predicted acts of God are seen to be the acts of the Messiah; but the connection is made clear not by the prophecy but by the history.

What we have been saying adds up to this that *fulfilment of prophecy* must not be confused with the letter of prophecy as if it were simply a matter of identical words, nor does it cease to be fulfilment of prophecy just because a doctrine is less clearly and fully stated in the prediction than in the fulfilment. We have said before, and we repeat, that the fulfilment may be greater than the prediction; but that does not make it any the less a fulfilment.

There is a sense in which the Old Testament in its entirety points forward to Christ as it certainly prepares the way for Him: the theology, the soteriology, the typology, the history of the Old Testament are like so many streams which merge in Christ, and in the Christian Church, so closely related to Him as His body. That, however, does not permit an honest student of the Bible to read in *direct predictions* of Christ where they are not to be found, nor to insist that there *must* be such a direct prediction where the language is doubtful. There may be Messianic significance in a passage whose original reference is not to Christ but to God.

Where honest opinions differ as to the rendition of a passage whose language permits a choice between several translations, the one who interprets it as referring in the first instance to God is not thereby necessarily denying Christ or robbing a prophetic word of its Messianic significance. If this basic principle be borne in mind, it will be possible to discuss the translation of disputed passages with more light and less heat. This is what we shall attempt to do in the next two articles as we look at a few of the disputed passages in RSV.

We shall be guided in the evaluation by this fine sentence from a sermon by Martin Luther which reveals his characteristic insight into the deep spiritual relation-

(Continued on page 565)

Robert E. A. Lee, standing, tells the story of the smash hit world's premiere of the film "Martin Luther" in Minneapolis, Minn., to the joint meeting of the leaders of Louis de Rochemont Associates, producers, and Lutheran Church Productions, film sponsors. Lee headed a committee of amateur film promoters who laughed at the skeptics in the religious and film circles and turned a test-run into a smash hit.

Seated, left to right, are Louis de Rochemont, head of the producing company; Lothar Wolff, producer of "Martin Luther"; Dr. Oswald C. J. Hoffmann, secretary of Lutheran Church Productions; Dr. Paul C. Empie, chairman of Lutheran Church Productions; Dr. Thorsten Gustafson of Orange, N. J.; and Paul Rusten of Minneapolis, members of the Lutheran Church Productions board of directors; and Henry Endress, executive secretary of Lutheran Church Productions.

Don't Sign With Your Fingers Crossed!

Charles R. Bell,

Reprinted by Permission of The Christian Century from the Issue of April 15, 1953

When Mary first met Bill the idea that he would ever be anything more than "just another friend" did not occur to her. Ever since she could remember she had said she would "never marry a Roman Catholic." It wasn't that she had anything against Catholics; in fact, some of her best friends belonged to that Church, but she had always heard how "mixed marriages" caused trouble. Since Bill belonged to the Roman Catholic Church, she proceeded more or less on the assumption that her friendship with him would never become serious. At first their dates were casual—an occasional movie, cokes at the drive-in, or a set of tennis now and then. Any inquiry from the family met with, "Why sure, we have plenty of fun together, but I'm certainly not serious. . . ." So the affair started.

A Moment Long Waited For

Gradually the dates came more frequently and it was soon known around the town that Bill and Mary were "going steady." By their senior year in college Mary was wearing his fraternity pin, and when graduation came she was in love and ready to marry. One night, during the first week at home following commencement, she sat on the side of her bed looking at the ring Bill had given her only an hour before. All her life she had waited for that moment, but now that it had come how different from the way she had planned it! She had always thought one of her happiest experiences would be to tell her mother and dad; now she found herself almost afraid to break the news to them. She had often planned the kind of wedding she wanted in the new church; now she realized she could not even be married there.

So far as Bill's character, appearance, culture, and ability were concerned, Mary was completely happy. He would make a good husband and a wonderful father. More than once friends had said the match seemed "a natural." Everything was perfect except this one problem which now worried her greatly: their difference in religious faith. As far back as anyone knew, Mary's people had been staunch Protestants. Her grandfather had given the land on which their Baptist church stood and her parents had for many years been leading members of the congregation. She had taught in the Sunday school and been active in the youth work. Bill, on the other hand, had been brought up a Roman Catholic. As Mary sat thinking over her problem, five possible choices stood before her:

Break It Off?

The first possibility was to break the engagement a call off the wedding. Two years earlier that might r have been too hard a choice, but now it seemed cr and unfair. She remembered a story her pastor had t one morning about a Protestant boy who had fallen love with a Catholic girl. He, too, had reached the pla where plans for the wedding were being made, but b fore going through with it he had come in for a conf ence with his pastor. Together they talked through t meaning of the pledge he must sign as a Protestant. A erwards they prayed. Several days later the boy return and told the pastor he had broken off the whole affa "I love her," he said, "but I couldn't do that kind thing for anybody. My Church means too much to m to sign such a statement. If I did that, I'd be turning m back on Christ." Mary could still hear Dr. Jones quoti that sentence, "I love her, but I couldn't do that." S looked down at the ring. Somehow she couldn't bre off the engagement. Maybe she loved Bill more tha that fellow loved his sweetheart. Maybe she lack courage. Anyway. . . .

The next choice was her conversion to Catholicis Mary had made an honest effort in that direction. Se eral times she had gone to services with Bill and com away cold and unimpressed. The pageantry and ritu had a certain beauty, but the mass, so far as she w concerned, was not a very vital experience of the Chri tian faith. She never questioned its meaning to Bill and it did mean much to him—but to her it offered li tle. She knew she would never be able to join the Cat olic Church simply because she could never becom Catholic at heart. Even if she did join for the sake having her home united, she wondered if the sam thing might not happen to her that had happened i another case she knew of. There the girl, with a stron Protestant background, had joined the Catholic Churc but found herself unhappy and unable to remain. S finally returned to her own Protestant Church.

Mary's third possibility was for Bill to join her Churc or some other Protestant fellowship in which they migh be happy. But that seemed almost as remote as that s might join his Church. Only a few days ago they ha talked about it and Bill's reply had left the door close pretty tight. He couldn't go to her Church because do so would be a sin. He would not even talk to h pastor because the priest wouldn't like it. "I believe t Catholic Church is the true church," he had told h

earnestly. "Your Church was founded by men; mine was founded by God." At the time it had seemed useless to debate the question, and now, in retrospect, the outlook was even more dismal.

Mary now thought of the fourth possibility. She could remain a Protestant but sign the agreement which the Roman Catholic Church required in the case of mixed marriage. That would mean that she would be married by the priest, bring up the children as Catholics, and do nothing to interfere with the exercise of the Roman religion in their home. That meant she would be an outsider in her own home. She would have to teach her children things she could not believe herself. In some of life's most treasured relationships, such as saying prayers by the bedside at night, a wall would be raised between her and her own children. Could there be any greater sin than that? She knew she could never consent to it.

Only one possibility seemed at all reasonable or workable as Mary tried to reach her decision. As a concession to his Church, she would take instructions, sign the pledge, and be married by the priest; but they would agree between themselves, as a concession to her conscience, that the children should be brought up Protestant. She and Bill knew of others who had done that and they had talked about the possibility of their doing it, too.

A Matter of Honor

But as Mary thought of signing a statement, part of which she had no intention of keeping, her conscience rebelled. Putting her signature to a statement, especially one dealing with marriage, involved her honor, which she must guard as a sacred thing. A voice within her heart said it would be wrong. But another voice said it would not be half so wrong as giving up Bill or bringing up her children to believe things of which she could not approve. In the end, Mary and Bill decided to sign. But they signed with their fingers crossed. Outwardly they agreed to the conditions for a Catholic ceremony, but between themselves they had a private understanding.

Was Mary right in her reasoning? Was her decision a good one in the light of all the values involved? The Church, whether Protestant or Catholic, would say No. Mary was wrong simply because it is dishonorable to sign any statement one does not intend to abide by. But there are other considerations, beyond the moral issue, which Mary needs to understand, but which unfortunately she may learn too late to save her from heartache and sorrow. She will learn, for example, that such private agreements are easier to make than to keep. Usually the Catholic who has good reason for wanting his way at the time of the wedding will have the same reasons for asking concessions at the important milestones in the family experience, such as baptism of the children, enrollment in the parochial school, and confirmation in the Church. Mary will discover after the children arrive that the same reasons which required her to sign the pledge will now be brought to bear in other decisions. There has been more than one case where an "understanding" was reached by which the Protestant was led to believe that after the wedding no further concession would be asked, only to be confronted by such demands when the next crisis came.

There is also the probability, even where the Catholic parent is disinclined to interfere, that the Church itself will intrude, making any private agreement most difficult to keep. Mary may find herself confronted by the kind of problem faced in one home where a Catholic father wished to enter his children in the parochial school. The parish priest consulted with the father but refused to accept the children until one point in the mixed marriage had been cleared up to conform to Catholic doctrine. Mary will find that her husband, however much he may wish to keep his side of the bargain, will constantly have to meet his priest's demands if he is to remain in active fellowship with his Church.

Three Principles for Protestants

What principles, then, may a Protestant follow who is planning a so-called mixed marriage with a Roman Catholic which will be fair to both sides, asking no more from one than from the other, protecting any reasonable claims of conscience and conforming with accepted social practices? There are three such principles, I believe.

(1) The wedding should always be held in the girl's church. That means, of course, where the girl is a Catholic, the Protestant should give in, and vice versa. Thus neither party would have an unfair demand made upon him or her. The Protestant man could feel that he was making no compromise of religious conviction but was merely yielding a courtesy his bride had a right to expect. The same thing would apply to the Catholic man.

(3) The bride's pastor should officiate at the ceremony. Again, all sense of competition because of religion would be removed by adopting this principle. It would be understood that the Catholic girl would have her priest and the Protestant girl her pastor. The groom, in either case, would not feel he had been asked to make unreasonable concessions if this were always done.

(3) Neither party should make a commitment of any kind, official or unofficial, other than the simple vow taken in that service. At that time, both parties promise to fulfill the eternal obligations upon which marriage rests. Anything beyond that vow, whether a financial agreement or an understanding about religion, detracts from the stature of both parties. For the one who signs

(Continued on page 564)

Glimpses From Kaohsiung

Herman

Our work in Formosa, which is conducted together with seven other Lutheran missions, extends throughout the island. We have work in several of the important cities and have extended out into rural areas. In order to provide native workers for congregations organized, a Bible school has been started in Kaohsiung, a city in the southern section of the island. This school has just concluded its first year. The Rev. Herman Bly is the principal of the school and one of the teachers. He gives a report of their activities in the school and in that section of Formosa.

The school year at our Kaohsiung Bible Institute is drawing to a close. Due to the few students in attendance, it has been more like a family group than a school. We have, I suppose, seen more of both the students' faults and failures as well as their good points. We believe the Spirit of God has been in our midst to mold these young men and women into vessels fit for His service. It has been our constant prayer that through the Word which we daily study, God would do His blessed work in the hearts and lives of both teachers and students. Several of the students who were not clear about the matter of personal salvation when they came have come to assurance. Some came thinking that the Bible was a very easy book that it would not take much effort to master. They have been led to see that they were pretty ignorant of the depth of the truths of Scripture, and that in a year of intensive study they simply have begun to scratch the surface of this marvelous Book.

Though we have only twelve students, I will venture to say that each one of them has had experiences that few students in America have had. Most of them have not known any settled home life since the outbreak of the war in 1937. One started out at the age of eleven, separated from his parents, with a primary school, fleeing here and there to keep away from the Japanese army. After a while he himself became a soldier. No sooner had peace come in the war with Japan and hope for a settled home life, than they were sent up north to fight the Communists. Still quite young, he was captured by the Communists, imprisoned for six months, put through their brain-washing program, and then escaped to Hongkong. There he was interned at the bleak and barren Rennie's Mills camp.

Strange as it may seem, his father, mother, and sister, whom he had not seen for over a year and feared had been killed, all found each other in this camp. Through the ministry of the Lutheran missionaries from Norway, this boy and his mother were brought to Christ. T opportunity came for this student to come to Taiw and after more negotiation his family also was able come. The Lord also opened the way for him to en as a student at our Bible institute.

Another of our students attended a Christian sch in Anhui province in China. At that time he scoffe Christianity but attended the school because of its h teaching standards. The Japanese army came and t over the city in which his home was located. He some of his schoolmates made a plan to escape into f China, but before they were able to get away they w put in prison. By means of torture they were made confess that they were guilty of spying for the Natio Government. Fifteen of them were taken out to executed. This student began to pray to the God which he had formerly scoffed. He saw fourteen of schoolmates being beheaded, but when it was his t the Japanese took him back to the city. He says t there is no other explanation than that God heard prayer.

He was set free and permitted to go to Shanghai study. Again he forgot God. After the Japanese w he became a teacher and was married. Then the Co munists came, and he fled, hoping to bring his fam out later. He finally also ended up at the Rennie's M refugee camp in Hongkong, but could not bring family out. There he became a Christian, and like t student mentioned above, made his way to Taiwan a eventually to our Bible school. Last night he came see me with a heavy burden on his heart. He had ceived a letter from a brother in Anhui that had be sent to Hongkong and forwarded here. The letter t that the family was starving, so the wife had taken t smallest child and gone to Shanghai. They had hea nothing more from her. His other two children w out begging, trying to keep themselves and their eigh year-old grandmother from starving to death. What c he do for them? No way to send them anything, cause it most likely would not reach them. Should return? That would mean either to be killed or to gi up Christ and become a rabid Communist.

We joined in prayer that our Almighty God in H mercy will provide for them and that God also w help this student commit this heavy burden to the Lor He also prayed that the Lord would hinder Satan fro using these things to disturb his faith and peace of min Several of our students have dear ones back in t inland of China who may be suffering in similar c cumstances.

At the present time we are planning summer assignments for the students. They will be distributed to the various areas where our Lutheran Mission is at work to share in the practical work for the four summer months. Then the plan is to take them back for another year of study before they are given permanent work assignments.

The evangelism work is going forward with more inquirers being instructed and baptisms being performed from time to time. We believe that we have found three good areas in which to work in the southern part of Taiwan, but suitable property for carrying on the work is not easy to secure. At one place we are building a small chapel and attaching some rooms for a workers' residence. We are renting an upstairs room for a chapel at another place and borrowing a small room from some Christians at the third place. There are many unsaved souls to reach, work to keep everyone more than busy, but no stampede of people to hear the Gospel as some reports infer. The words of Christ about the narrow gate continue to be true: "Few are they that find it." It is also true that due to lack of workers there are many that are not even being invited to enter the narrow gate. Pray that the Lord may make every Christian here one that invites others to enter the Kingdom.

MRS. PENG FU

Dr. Peng Fu, president of the Lutheran Church of China, is now residing in Hongkong. Mrs. Peng Fu has been ailing for about a year and was released from her pain by death on May 6. Dr. Peng Fu writes the following letter, giving his information. I know that the hearts of all our mission friends go out to Dr. Peng Fu and other members of the family in this time of sorrow.

"Dear Dr. Syrdal:

"After a sickness of about one year Mrs. Peng Fu left this earth to be with her Lord at 8:30 in the evening of May 6, 1953. My son, daughter-in-law, and grandchildren were with her at the time of her death. They had prayer at her bedside, and just at the close of the prayer she peacefully passed away. It was a great sorrow to me that I was not with her at the time as I was in Hongkong leading a meeting and preaching that evening. When I returned home that night about 10:45, she had already passed away. We had funeral services for her May 8 at three o'clock, and at 4 o'clock we had the interment at Tao Feng Shan Cemetery. There were over two hundred people accompanying the coffin to its last resting place. This is also the grace of God for which we thank Him.

"The sickness and pain of her body has now been extinguished, and He has received her soul into the heavenly home. We members of the family are broken-hearted in sorrow and feel that the home is very empty. Only before the throne of our Lord do we receive comfort and hope. Please pray for us.

"May God constantly be with you and your family.

"Your brother in Christ,

"PENG FU"

MISSION NEWS

Miss Emma Eide, who is devoting full time to work among youth in Zululand, gives the following brief report about recent developments of her work:

"We have had three big rallies in Untunjambili District thus far. Pastor Bengu from Hlabisa District is the speaker in this district, and he has given some powerful and challenging messages.

"We're planning for several vacation Bible schools (to invite heathen children especially) during the month of July—also for kraal visitation in the afternoons of the same week. Then, too, we hope to begin Bible camp work this year."

From Japan we have the following word from the Rev. Olaf Hansen, who is now teaching classes in Book Study in the Old and New Testaments at Luther Seminary in Tokyo:

"There were eight new students admitted to the seminary this new term, making a total of about forty-five students in the seminary. The task of training these young men is a difficult one, since many of them are only one or two years out of paganism. They need your prayers, for the need for a dynamic, evangelistic, fervent ministry is great."

The Rev. and Mrs. Conrad Jergensen left our mission field in French Equatorial Africa on Sunday, May 17, arriving in Minneapolis to begin his regular furlough on Tuesday, May 19, after a pleasant journey by air all the way.

The decision was made at the last meeting of the Board of Foreign Missions to issue calls to one additional missionary to each of the following fields: Japan, Sudan, South Africa, Tanganyika. The missionary to Tanganyika will be on loan to the Commission on Orphaned Missions of the Lutheran World Federation.

All missionaries on furlough and board members, with their families, will be meeting for their annual mission retreat at St. Olaf College, Northfield, Minn., June 23-26. Dr. J. P. Milton of Luther Seminary will conduct a Bible study; and Dr. Kenneth Scott Latourette, professor of missions and Oriental history at Yale University, will give a special address each morning on the subject: "The Christian World Mission in Our Day." As this retreat is limited to the missionary personnel of our Church, arrangements have been made so that others may benefit from this special group of four lectures by having them broadcast over WCAL each morning from 9:35 to 10:30.

Again–Those Mixed Marriages!

Another Protestant-Roman Catholic marriage on the rocks! The pastor sat in his study late at night and thought about it. It was no longer his immediate pastoral problem; he had ceased serving that congregation almost fifteen years ago. But he couldn't forget the young woman involved. He confirmed her way back there when she was fifteen years old. What a splendid confirmand she had been! Mentally alert, hard-working, faithful, interested. But above all sincere, obviously consecrated to her Lord. Here was one confirmand who was not going to give her pastor sleepless nights.

And now this! An old, old story, to be sure, but not less tragic for that. It was a hurried war marriage and lacked that intangible something which enters into a marriage between two people of similar background, with the same community, school, and church ties. And it was a "mixed marriage"; the man was a Roman Catholic. No, the bride didn't sign any pre-nuptial agreement. And the children were being brought up in the faith of their mother.

But even so it didn't work. The man didn't become a Lutheran; he just couldn't. But neither was he any longer a Roman Catholic; he had sinned against the laws of his Church and was outside its pale. That started the whole thing off wrong, of course. And there was not the tie of a common faith—that indefinable something which undergirds true, God-pleasing marriage and which is strong enough to overcome all difficulties and problems.

So the marriage was a failure, a tragic, seemingly insoluble failure. The pastor sighed. He knew the girl's present pastor, knew him to be a fine, mature man of God. He would do all that could be done, no doubt about that. "As for me," said the pastor, as he thought back to that confirmation day so long ago, "all I can do is pray. And to my prayer for that beloved confirmand of mine, I shall add the prayer, 'God, keep other young folks from making that tragic mistake.' "

*

But they go right on making the mistake and reaping its fruit. That is why an article like the one by Dr. Bell on a preceding page is important. We are grateful for *The Christian Century* for permitting us to reprint it; we hope that it will be very widely read.

To be sure, many will disagree with the conclusion the writer draws. So does the editor. The principles enunciated, while they are recognized customs among Protestants, simply will not work. We suspect that the writer knows that and states them only to show that the whole thing is impossible. There *is* only one solution to the problem of the mixed marriage: *Don't enter into one!*

EDIT

Mergen

A GUEST EDITORIAL

It is considered to be one function of the office of t secretary to help publicize and try to clarify what is ing on in the ELC and various issues before it, both the outside world and to ELC membership. In an tempt to carry out this function, there follows a rep on merger developments, both as to what is being do in committee, and as to what some of the thinking that has come to the attention of this office.

Our hard working committees have spent ma hours and days preparing the blue prints for a merg Church. The amount of work accomplished is en mous, and the amount of detail remaining to be work out is likewise enormous. It will all take time. The m working on these matters all have other full-time jo that cannot be wholly neglected. Differences of opini on how a merged Church should operate will take ti to iron out—no one synod can expect to carry on j as it has in the past.

There is a tremendous amount of planning and d cussion yet to come in regard to such things as debts a liabilities, ownership and operation of institutions, whe authority is to be lodged, type of convention, multi seminaries, ecumenical relations, matters of law, consti tion, incorporation. It is an unavoidably complicat business. The committees will welcome any constructi suggestions. When a proposed form of organization agreed upon in committee, it will be widely publiciz so that congregations and delegates can be thorough informed about it as something to be carefully consi ered for acceptance, rejection, or modification.

According to some sentiments reaching this office, the are those who feel, however, that while it is necessa before making a decision, to know what kind of Church a merged Church would be, yet the form such a Church is not the only consideration involved. the opinion of these people, it would theoretically possible to approve its doctrinal foundation, to find fault with its proposed form of organization, and to ha bor nothing but love for the brethren in such a pr posed Church, and still feel that it is unwise to mer at this time. There no doubt will come an opportuni for a clear-cut vote, not only on various matters th would be acceptable if such a merger were entered int but also directly on whether or not such a merger shou be undertaken.

It is generally agreed that the fundamental consider

IALS

ations

ARY OF THE ELC

n should be—will the proposed merger benefit the rk of the Church in building the Kingdom of God? Those who say yes to this question point out that plication of effort would be eliminated by merger, so at time, energy, and money spent trying to win the ne people for the Lord could be spread out to reach ner people, and that overhead expense could be re- ced. They point out further that certain projects of a e not possible for a single synod would be possible in merged Church, for example, in such fields as televi- n, radio, and films. They also feel that the common ound held by the merging synods in doctrine and lity would become more firmly established and for- arded, both within the Lutheran framework and in the mbined Lutheran witness as differentiated from that other Churches, as well as in the total Christian im- ct on the world. Our day, they say is one that needs e strength of union into a more nation-wide church to ake its witness noticed, both in the world at large and relation to the state. In fact, they point out, it is wrong stay apart and hinder the unity of the Church also atwardly, when no doctrinal barrier exists.

uch ideas as have been heard opposed to merger claim at too much emphasis is being given in our day to rganization and bigness—that there seems to be a crav- ng to accomplish things by might and power rather an by the Spirit. Even the doctrinal statements seemed some at times to be considered primarily from the oint of view of their acceptability in furthering larger rganization than from the point of view of their truth nd consequent effectiveness in winning souls and hold- ng them on the foundation of the Word. Unity, as hrist spoke of it, such opponents claim, is not a matter f outward organization, which may or may not be de- irable or more effective. They question, too, if overhead ill be reduced, and ask whether competition, with its xtremes avoided, is not perhaps more effective in some ays, than consolidation. Projects in television and the ke would require all-Lutheran co-operation anyway.

Many who criticize merger along the above lines do ot hold that merger is therefore never desirable, but el that it should not be rushed into just for the sake f a bigger organization, and feel that at this time the ss through merger might exceed the gain. They feel at our ELC is doing great things and hasn't exhausted s mission yet as an independent group. They point out that there are yet differences in temperament, practice, and habits that would hamper the work of the Church if forced prematurely together.

Some synods, perhaps suiting their temperament best, work well through a considerably centralized authority —others encourage more widespread initiative with a possible loss in co-ordination. Congregational and individual practices differ, they claim, to the point where some might feel they were in the wrong company when confronted with actual situations. Some feel that another generation should elapse during which inter-marriage and the influence of American life in common would serve gradually to erase such differences, and that in the meantime all means of getting better acquainted with one another and expanding co-operation should be exploited to the fullest. A few have expressed the thought that a federation of some sort would make a good "engagement" period before stepping relatively blindly into a full "marriage."

This is not an attempt to evaluate, but simply to report, sentiments on the subject. These are matters for earnest prayer and thorough consideration. They cannot and should not be hastily dealt with. While committee meetings have revealed differences of opinion that will take time to iron out, yet all meetings have been characterized by Christian brotherhood and a desire to understand and appreciate one another, and above all to seek the will of God in the matter. As has been well stated by Dr. Henry Schuh, President of the American Lutheran Church, this is the first attempt to form an indigenous Lutheran Church in America. It will require patience, prayer, and earnest effort.

O. H. Hove, Secretary,
The Evangelical Lutheran Church

Postscript

The editor requested Secretary Hove to make the preceding "Guest Editorial" available to our readers. Actually, it is the first, tentative draft of an address which Pastor Hove is delivering at several of the district conventions.

We continue to receive requests from people in the Church for "more information" regarding progress of the merger negotiations. Truth to tell, there is not much of anything the editor can write in response to such requests. Things are anything but at a standstill. However, committee work does not produce great stories, and, furthermore, it would be unethical to parade in print the proceedings of committees while they are still in the formative stage. It occurred to us, when we read Secretary Hove's notes, that here was something which could and should be made available to the Church.

Women's M

CURRENT

Radio broadcasting by organizations of church women is an unusual phenomenon. One might find an occasional local group broadcasting an occasional program or series over a local station. But by and large, lay women of the Church consider so technical and professional a matter as radio not within their scope of service. All except the WMF of the ELC! This group did not remain content with a single regular broadcast over a single station. Within a period of little more than ten years the WMF has sponsored and mothered and nurtured more than thirty regular weekly or monthly broadcasts from as many different stations in the United States and Canada. This appears to be rather striking expansion in a field of Christian endeavor not usually undertaken by lay church women.

The greatest impetus for this unusual type of missionary activity in the WMF was supplied by our two church-related radio stations, WCAL in Northfield, Minnesota and KWLC in Decorah, Iowa, in themselves unusual enterprises to be found within a denominational group. But once WMF radio became an established thing, expansion seemed inevitable, and commercial stations, too, became the vineyard for this labor. Are we still expanding? Hear briefly about three WMF broadcasts in three scattered places which took to the air within very recent months.

KALISPELL JOINS

Up in the northwest corner of Montana the Ladies' Aid in Kalispell had last year been receiving literature about WMF radio, but it had little meaning for these women because they were not within range of any broadcast. Not to be left behind in a growing enterprise, however, they investigated the possibilities of a WMF broadcast over their local station, KGEZ. Receiving financial backing from twelve Aids within their listening range, they obtained help and assurance of transcriptions from the WMF General Radio Committee and were on the air by March of this year. The moving spirit behind all this was Mrs. A. P. Anderson, president of the Kalispell Ladies' Aid, herself relatively new in the town but not new in the ability to get action out of Ladies' Aid groups. "Intermountain Circuit," she writes, "is long and narrow. It extends over three hundred miles from north to south—the Canadian line to the Montana-Wyoming border. It varies from highly mountainous country to wide plains. We are at the almost extreme north end, so our station does not cover the entire circuit. Our Aids, too, are clustered thirteen at this end, and the remaining five scattered over a large area." Their local committee, composed of Mrs. Anderson, Mrs. Norman Borgen of Columbia Falls, and Mrs. S. M. Askevold of East Lake Shore, is not exactly "local," the three being scattered along a sixty mile north-to-south line. But despite the problems of distance this WMF group demonstrates anew that WMF radio is a growing thing.

Mrs. A. P. Anderson

TEXAS, TOO, TEMPORARILY

WMF radio had a six months' sojourn in Texas! From last November until April 3 of this year WMF transcriptions were heard over station KCLW in Hamilton once a week as a part of the Clifton College Hour. It would have looked good on our map to have had a dot "deep in the heart of Texas" to help balance the concentration of

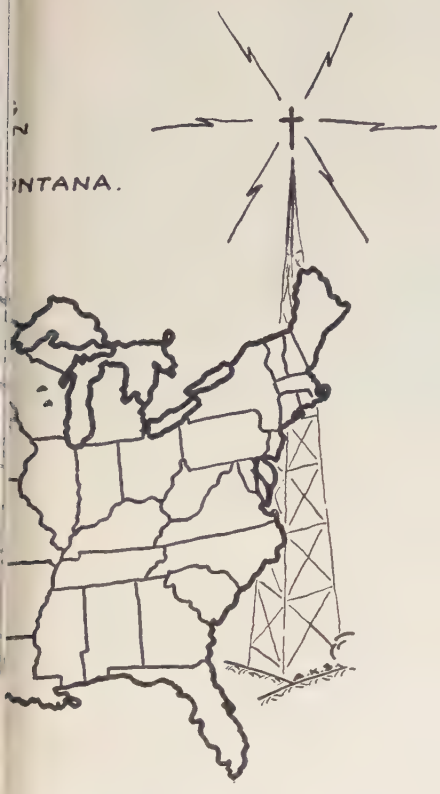
dots in the upper middle part of country. As it is, that dot took w It is hoped that the Ladies' Aid our Texas district will undertak produce and sponsor a broadcas their own.

AND OREGON, MOMENTARIL

So that readers may know that W expansion in radio is not all a prim path, hear the brief sad tale of a W broadcast attempt in Oregon. Afte the elaborate preparations had made to establish a regular prog and assurances had been given, broadcast was suddenly cancelled cause "the programs were one den nation's interpretation of the Bil This case, however, is an exceptio the general tendency of station m agers toward the assumption that nearly all of the interpretation of Bible the general public receives co through one denomination or anot

ry Federation

WMF RADIO



WHO WILL BE NEXT?

A glance at our map will disclose that the stations which broadcast WMF programs are grouped largely in the upper middle states, North Dakota having as many as six regular broadcasts. This concentration is to be expected since the bulk of our Church membership lies in this region. But our Church is expanding rapidly into other sections, and it is to be hoped that Ladies' Aids or groups of Aids in west coast states, Idaho, Wyoming, Texas, eastern states, and others will consider the opportunity of serving the Kingdom through WMF radio.

WHO ARE THE LISTENERS?

This is the question radio broadcasters everywhere would most like to have answered. If we only knew who our listeners were, we could gear our programs to their needs. But we have to decide who we want our listeners to be, and then make our programs to so fill the needs of these groups that they will be drawn and held as our regular audience. Whom does the WMF want to reach through radio? It wants to reach its own membership; it wants to reach Christian women of all denominations; and, last, but most important, in the realization that radio is the great modern entry into the American home, and that the WMF is a "missionary" federation, it desires to reach the unchurched, the non-Christian, the lost, for Christ.

WHAT IS THE MESSAGE?

The message of WMF radio is the message of the Christian Gospel, through Bible studies, through dramatics, through music, and through talks and panels on Christian topics of special interest to women. All of this is done with the hope and purpose of nourishing the souls of the listeners who are already Christians and of pointing the way to Christ for those who are not. It is an ambitious undertaking for women untrained in the professional techniques of radio to attempt to reach and hold listeners in two such different groups. No claim is made that WMF broadcasts as they are today make more than a start toward fulfilling this lofty objective. But radio committees are making an earnest effort in this direction, and are constantly trying to improve programs and techniques. The women of our Church rejoice in this opportunity and must be content to leave the fruit and the increase to God.

FOR SUCH A TIME AS THIS

ESTHER 4:14

Mel.: "O Jesus, I Have Promised"

C. K. Solberg

O God of might and mercy,
We come in prayer to Thee,
For grace and full forgiveness
We humbly make our plea:
Forgive our faults and failings,
And our unfaithfulness
That we may have assurance
For such a time as this!

Pour out Thy Holy Spirit
Upon our hearts, dear Lord,
And give us grace and guidance
To hear and heed Thy Word!
Oh, clarify our vision,
Our hearts with love possess
That we may gladly serve Thee
For such a time as this!

Lord, give us faith and courage
To take an open stand
For Christ and for His Kingdom
To follow His command!
Fill us with power and patience,
Our efforts guide and bless,
That we may humbly serve Thee
For such a time as this!

Restore Thy wayward children,
Who bear in vain Thy name;
Revive the lukewarm Christians,
Lest they shall end in shame!
Lead on Thy faithful army
To win such victories
That souls may see salvation
For such a time as this!

We Are Without Excuse

Harold B. Kildahl

THE SECOND SUNDAY AFTER TRINITY
June 14, 1953
Text: Luke 14:16-24

Dr. George Crane, in a recently published column, stated that "excuses generally mean, 'I don't want to.'" Following that statement he went on to point out that the most frequently heard excuses for not attending services of worship would sound awfully foolish if they were applied to any other aspect of life and activity. For instance, if one applied a common excuse to the theatre it would sound like this: "I don't want to go to the movie tonight because the performance is too long; I can't sit still for two hours." Or take another common excuse and apply it to the theatre. It would sound like this: "I don't want to go to the movie tonight because the people who go do not live up to the standards of the films that are shown. They are hypocrites." A little on the ridiculous side, don't you think?

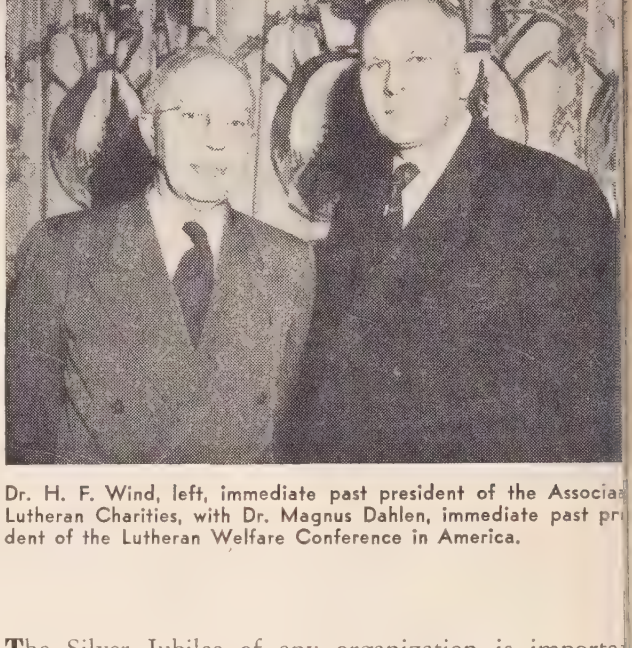
And yet, excuses are often handed down for not attending church, for not affiliating with a church, for not taking part in the program of the church, for not making use of the facilities and activity programs of the church, excuses upon excuses until the church and its staff have heard almost every conceivable kind of excuse, all of them completely invalid. At least that is what the attitude of the Lord seems to be in the text for today. Those men who offered excuses were not excused. They were not exonerated.

The most common of excuses seem to take one of three forms. The first centers about material possessions —the accumulation of wealth. The second centers about gadgets and things. The third centers about personal pleasure. One man had acquired a farm, the second, five yoke of oxen, and the third, a new wife. These were offered as reasons for refusing the invitation of the Lord.

But, though excuses be offered and rationalizations extended, it still remains that "we are without excuse." There is no excuse for refusing the best, which is offered freely. There is no excuse for anyone who receives the gracious invitation of Christ to spurn it, save the excuse of sin and self, which is invalid. There is no force on earth that can send a soul to hell except the force of self in league with Satan. There is no force on earth that can compel one to yield his faith save the force of self in league with Satan. There is no force on earth that can demand that man reject the call of the Spirit of God except the force of self in league with Satan. If man still refuses, still rejects the proffered salvation, there can be only one judgment rendered—"We are without excuse." Amen.

An Historical First

By an Obser



Dr. H. F. Wind, left, immediate past president of the Associa Lutheran Charities, with Dr. Magnus Dahlen, immediate past pr dent of the Lutheran Welfare Conference in America.

The Silver Jubilee of any organization is importa but when the Lutheran Welfare Conference in Amer adjourned in Chicago at 4:00 p.m., May 20, a very i portant meeting came to a close. It was the twenty-fif anniversary of this welfare group; it was our own D Magnus Dahlen who was president for the group; a it was the first time in history that representatives fro all Lutherans in America met at the same time in t same hotel to discuss this great responsibility of t Church, namely that of serving the needs of man love. The Associated Lutheran Charities and chaplai were also meeting at this time.

All sessions were not joint, obviously, for practic reasons. But the joint sessions, whether general sessio the Matins, or specialized sessions, all of them turn our thoughts to the magnitude of this God-given tas This meeting taught us that as we learn the diagnost and treatment skills and discover how to "weave" ane the damaged human fabric, we must keep our hea set upon Christ Himself if we are to be able to acce man as he is and to help him permanently to he himself.

At the conference dinner where 475 were assembl (consuming 237½ chickens), Dr. O. P. Kretzman president of Valparaiso University, inspired this joi meeting of social workers from all Lutherans in Ameri to "hear the bells ringing in their ears" that "T Ministry of Love *Is* the Ministry of the Church." An that this "great new frontier of the Lutheran Church in a "century of the homeless man" at "high noon

(Continued on page 56

Meditations for the Family Altar

Joel Njus

TOWARD THE THIRD SUNDAY AFTER TRINITY

e Epistle: I Peter 5:6-11

The Gospel: Luke 15:1-10

Monday, June 15

JESUS OBSERVES GIVING

Read Mark 12:18-44

And he sat down opposite the treasury, d watched the multitude putting money o the treasury. Many rich people put large sums.

imagine the disciples were quite im- ssed. Wasn't it wonderful to see how rich were giving so much to the tem- ? But Jesus saw nothing wonderful this, that those who had much gave ch. But when a poor widow came, and in a penny, Jesus called the attention the disciples to her and her gift. Here s a woman who gave all that she had God. No one can give more.

Sometimes we are encouraged in giving being reminded of the income tax de- ctions allowed by our government. A ther meaningless kind of talk in the esence of one who had no income to x. Sometimes we are encouraged to give terms of the tithe. But it is difficult to eak in fractions in the presence of one ho gives *all*. The gift of this nameless idow woman will never be forgotten, for e in love and faith gave all she had.

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Tuesday, June 16

NO TIME TO SLEEP

Read Mark 13:28-37

"Take heed, watch; for you do not know when the time will come."

Jesus has spoken to the disciples of the signs that are to precede His second coming in glory. He concludes with this admonition, to watch and be ready.

The disciples and the early Church took these words of Jesus to heart. They lived as those expecting the coming of their Master. This air of expectancy permeated their lives. They were alert, wide awake, and made the most of the time given to them. In our day, a deep sleep has fallen upon great sections of the outward Church. Not only are the signs disregarded, but Christ's Second Coming itself is no longer taken seriously. There is nothing as contagious as a yawn. Take heed lest you too fall asleep. Watch, for you do not know the time. Watch, lest He come suddenly and find you asleep.

Dear Jesus, the signs of Thy Coming are all about us. Help us to keep awake and alert and ready to greet Thee when Thou comest. Amen.

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Wednesday, June 17

ANONYMOUS

Read Mark 14:1-31

"And wherever he enters, say to the householder, 'The Teacher says, Where is my guest room, where I am to eat the passover with my disciples?' "

In reading the New Testament, we find many people closely related to the public ministry of Jesus who remain anonymous. This householder is one of them. He owned a house with a large guest room suitable for gatherings of small groups. This room he gladly made available to Jesus and the disciples for the Passover meal. He was ready to let Jesus use what he had.

Under the name, "Anonymous," walk a great host of men and women who have rendered great service in the Church. In a day when "names make news," let us remember that many of the noblest deeds are never known, and many of the greatest names in the Kingdom of God remain anonymous in the world of men. You, too, will find that you can work more effectively in the Kingdom of God if you do not care who gets the credit.

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Thursday, June 18

PUBLIC OPINION

Read Mark 15:1-14

So Pilate, wishing to satisfy the crowd, eleased for them Barabbas; and having ourged Jesus, he delivered him to be rucified.

Pilate seems quite modern in many re- pects. His motto was, "Give the people hat they want." His method was to take poll of public opinion and act accord- ngly. And when his conscience troubled im, I suppose he said something like is, "What else could I do? That's what e people wanted."

Now to find out what people want and o give it to them is quite legitimate in e manufacture and sale of washing ma- ines or toothpaste But when public pinion is made the deciding factor in life, hen we measure our deeds, not in terms f right and wrong, but in terms of pub- c opinion, then we have betrayed the uth. It is easy to see Pilate's mistake. is also easy to follow Pilate's example. nly he who fears God more than man as the courage to withstand public opin- n that is in error.

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Friday, June 19

PERSONAL FAITH

Read Mark 15:15-47

And when the centurion, who stood facing him, saw that he thus breathed his last, he said, "Truly this man was the Son of God."

Not public opinion, but personal faith. The people surrounding the cross were quite as outspoken against Jesus as those who had appeared before Pilate. But the centurion did not pay as much attention to the crowd as he did to Jesus. And what he saw and heard there on Calvary convinced him that this Jesus of Nazareth was the Son of God.

His experience recalls to mind the thousands upon thousands of others who have read the Gospel record with an open mind and have come to a personal faith in Jesus as the Son of God and their Savior. To stand beneath the Cross of Christ with our eyes and ears open is to come to faith. For in the heart directed to Jesus the Holy Spirit works faith.

Dear God, enlighten our eyes that we may see Jesus as our Savior and confess Him as our Lord. Amen.

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Saturday, June 20

ANY QUESTIONS?

Read I Corinthians 15:35-58

But some will ask, "How are the dead raised? With what kind of body do they come?"

People are asking a great many questions in the religious realm. Sometimes these questions may be a sincere quest for information, or they may be asked in the spirit of unbelief. Whether these questions regarding the resurrection of the body were being asked in the spirit of faith or unbelief is perhaps not so important. What is important is Paul's emphasis that the resurrection of the dead is a mighty act of God and the glorified body of the believer a new creation of God. The resurrected body will be imperishable, glorious, powerful, and spiritual. It will be a body that corresponds to the new spiritual nature. In the face of these tremendous truths, how foolish to come with questions! Come rather with songs of thanksgiving and praise to God who gives us the victory over death through our Lord Jesus Christ. Amen.

Here and There on the Christian Front

Edited by Raymond M.

RECORD BIBLE DEMAND

The demand for Bibles is the greatest in world history and far outstrips the supply, the American Bible Society was told at its 137th annual meeting in New York. "Never before has there been such a demand for this message of life," said Dr. Eugene A. Nida, the Bible Society's secretary for translations. He has just returned from a 15-month round-the-world trip, during which he visited 30 countries on five continents and assisted with dozens of new translations and revisions of existing editions.

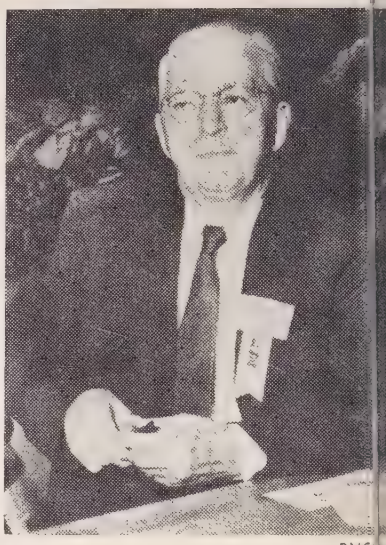
"Not only is there a demand for more Bibles, but for more easily understood ones," Dr. Nida said, adding that "there are more revisions of the Bible going on now than at any other time in the history of Christendom. Revisions are under way for Bibles in Japanese, Tagalog, Cebuano, Marshallese, Indonesian, Thai, Hindustani, Urdu, Zulu, Chiluba, Bulu, Hausa, Brazilian, Portuguese and Spanish, he reported.

GOSPEL MISSIONS

Reformed alcoholics are being replaced as directors of gospel missions by young men trained for such work in colleges and Bible schools, it was reported to the 40th annual meeting of the International Union of Gospel Missions in Indianapolis. Leonard C. Hunt, secretary of the Union, said that mission operation now requires too much technical knowledge to be handled by the type of ex-alcoholic most commonly associated with such efforts in earlier years. Knowledge of diet, finance, public relations, and other specialized fields is imperative today, he said, and young men trained in these skills at colleges and Bible schools are proving exceptionally capable in handling the problem of alcoholism.

The convention adopted a resolution asking mission superintendents to "remember that the Church is home base" and to co-operate with other churches and church federations in their communities. A clinic on alcoholism held at the convention concluded that, w medicine and psychiatry are impo in the treatment of alcoholics, ' Christ can keep a 'skid row reg away from the bottle."

SOUTHERN BAPTIST PRESID



RNS

Dr. James W. Storer, pastor of First B Church, Tulsa, Oklahoma, was elected dent of the Southern Baptist Conventi its annual meeting in Houston, Texas succeeds Dr. J. D. Grey of New Or A native of Burlington, Kansas, Dr. S has been pastor of the Tulsa First c since 1931. He is also president of the of Trustees of Oklahoma Baptist Unive

TESTAMENT TRANSLATED INTO NAVAJO

RNS Photo

The manuscript of the first translation of the New Testament into the language of the Navajo Indians is presented by Mrs. Karl Dalton, a Navajo, to Dr. Eugene A. Nida, secretary for translations of the American Bible Society. Mrs. Dalton flew in from the Indian reservation in Arizona with the manuscript in order to present it to the society during its 137 annual meeting. Biblical scholars have worked on the Navajo edition for the past 43 years. With the publication of this translation, the entire Bible, or some portion of it, will have been translated into 1,144 languages or dialects.

BISHOPS AND COMMUNISTS

An archbishop and seven bish warned Catholics that it would "mortal sin" to vote Communist in Italian parliamentary elections sc uled for June 7 and 8. They decl that failure to vote would pro "grave guilt" in the abstainers. Ca lics were urged to support Premie Gasperi's Christian Democratic P It was the first time in the elec campaign that high church officials recommended a political party. bishops also warned Catholics aga "dispersion" of their votes.

In response, the Italian Commu started legal action against the lea who had issued the warning. Cath leaders then charged that the law

SUNDAY CLOSING

RNS Photo

urch groups across the nation are giving petus to a movement to have business aces remain closed on Sundays. An exam- was set by Harry Rogers, a member of nity Lutheran Church, Ft. Wayne, Indi- a, and president of a chain of super- arkets, shown pointing to the window dis- ay he placed in all his stores. He put the me suggestion to attend church in his wspaper ads. Following his action, another oup of chain stores joined in the Sunday osing crusade.

ere an attempt at intimidation, and iat they indicated a swing away from ommunism by Italian voters as the esult of the warning.

At Viterbo, 50 miles north of Rome, ie Communists lost a legal skirmish n the issue. The Viterbo court ruled iat the Communists had no case either in fact or in law" in their uit against archbishops and bishops vho had urged their faithful not to ote Communist.

ED-PROBERS CHECKING

A controversy was touched off in Bal- more when state subversive activities fficials investigated a meeting held in altimore's Lyric Theater to discuss The Churches and a Strengthened Jnited Nations." Gov. Theodore R. IcKeldin said he was "distressed and nocked" to learn that state agents had iecked on the rally.

The meeting, sponsored by United Vorld Federalists, was addressed by peakers who included Thomas Ma- ony, Boston, past president of the atholic Association for International Peace; Dr. Don Frank Fenn, rector of the Church of St. Michaels and All Angels (Episcopal) of Baltimore; the Rev. Donald Harrington, pastor of New York's Community Church, and Rabbi Edward E. Klein of New York's Stephen Wise Free Synagogue.

Marvin H. Smith, special assistant attorney general in charge of enforcing Maryland's new law to curb subversive activities, acknowledged that his agents took down names and automobile license numbers of persons in the audience. He said the information would "go into the files." Which means, if present patterns are followed, that any person named in the files would be classified as Communist sympathizer.

Maryland's Attorney General joined the Governor in disapproving of the investigation. The Governor said such steps would "not be tolerated in the future."

PROTEST ECUMENICAL COMMUNION SERVICE

A Protestant Episcopal bishop's offer to give Communion to members of other religious bodies was criticized in New York by the executive board of the American Church Union, unofficial Episcopal "high church" group. The board said that Bishop Charles Francis Hall of New Hampshire had issued a general invitation to baptized communicants of other denominations to receive the Sacrament at an "Ecumenical Communion Service" at the time of the meeting of the New Hampshire Council of Churches at Manchester, N. H.

The Board's resolution said that Bishop Hall "justified his action by stating that he believes himself to be acting in accordance with the spirit and intention" of the statement issued by the House of Bishops last year allowing certain deviations from the Church's law and traditions at "gatherings for a responsible ecumenical purpose." Noting that some of the groups meeting at Manchester "do not recognize Holy Communion and one is Unitarian," the board expressed deep concern over the action.

WORTHY OF NOTE . . .

Churches and denominational agencies were urged to play an important role in movements for land reform in all parts of the world by the Council for Social Action of the Congregational Christian Churches.

RELEASED KOREAN MISSIONARIES

RNS Photo

Seven American civilians, including five Methodist missionaries, recently released by North Korean Communist authorities are shown upon their arrival at Idlewild Airport, New York. Left to right are: Father Wm. R. Booth, M.M., Maryknoll missionary from Rockville Centre, N. Y.; Miss Nellie A. Dyer of Conway, Arkansas; the Rev. Anders K. Jensen of New Cumberland, Pa.; Miss Mary Helen Rosser of Knoxville, Tenn.; Miss Bertha A. Smith of Marshall, Mo.; the Rev. Lawrence A. Zellers of Weatherford, Tex.; and Louis L. Dans, a Chicago business man.

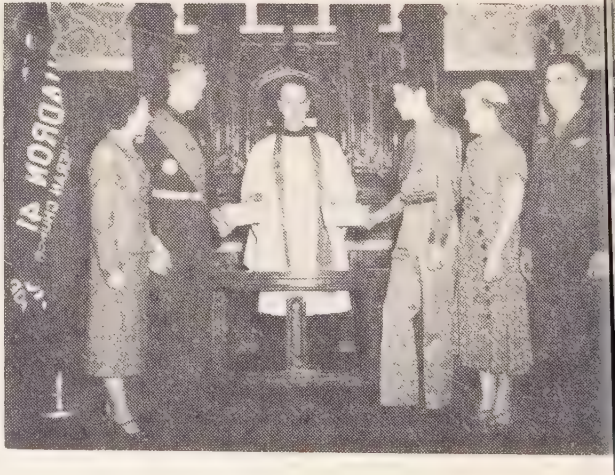
Boys' Work in the E.L.C.

Loren M...
National D...

Presentation of Pro Deo awards highlighted Scout Sunday services at Central Lutheran, Van Nuys, California. The awards were given by Pastor Rudolph A. Ramseth and student intern Harold Eimon. Pictured receiving their awards are, left to right: Star Scout Donald Rudrud, Explorer Scout Gary Herbranson, and First Class Scout Ted Hollander

Presentation of the Pro Deo et Patria Award to Explorer Scout ...ald Talley was a feature of Scout Sunday services at Emm... Lutheran, North Hollywood. Youth pastor Al Waters conducte... service. Photo shows, left to right: The Rev. Norman L. Har... Mr. Dean Talley, Ronald Talley, Mrs. Dean Talley, and the Re... Waters. Also participating were Explorer advisor Bill Tisenger... Dwight Cushman, district Scout executives.

On Scout Sunday the Pro Deo award was presented to Explorer Scout Bruce Hansen at Westwood Lutheran, St. Louis Park, Minnesota, by his pastor, the Rev. Norman L. Nielsen. Shown in the picture are Pastor Nielsen, Bruce, Mrs. Melvin Hansen, and Mr. Hansen.



Pro Deo awards have been presented to two Scouts at Our Savi... Omaha, Nebraska, recently. These two boys, Life Scout Ri... Wilson and First Class Scout Dennis Underwood, were the firs... receive the award in this church. Shown in the picture are Mrs. ...nes Wilson, Scout Wilson, Pastor Lygre, Scout Underwood, Orville Underwood, and Mr. Underwood.

chools and Colleges

Edited by the Division of Higher Education

AUGUSTANA

hundred twenty graduates re-ed their degrees at the graduation rcises at the Washington High ool auditorium Monday morning e 1. The two individuals having the tinction of graduating *magna cum de* are RoseNell Jacobson and David rnes.

Dr. Arthur Larson, 1931 graduate Augustana and now professor of nomics at Cornell University, Ithaca, w York, delivered the commence-at address. Dr. Larson will become n of the law school at the Univer- of Pittsburgh in June. A Rhodes olar, he also holds the Master of s jurisprudence degree from Ox-d.

Dr. Henry F. Schuh, president of American Lutheran Church, gave baccalaureate sermon at the serv-s Sunday evening, May 31, in First theran Church. Dr. Schuh was cted vice-president of the National theran Council in February, 1953. The degree of Doctor of Divinity is conferred on President Schuh.

CONCORDIA

accalaureate services for Concordia's aduating class of 1953 were held nday, May 31, in Trinity Lutheran urch in Moorhead. President Joseph Knutson presented the message.

On Monday, June 1, one hundred ty-five seniors received their diplo-as in the new gymnasium-auditorium the Concordia campus. Honor stu-nts were Marilyn Haugrud, Fargo, ledictorian; and Robert Narveson of orhead, salutatorian. Commence-ent speaker was the Rev. Odd Gor-zka of Lutheran Bible Institute in nneapolis.

Three honorary degrees were con-red at the Commencement exercises. stor Gornitzka received the degree of ctor of Divinity; Bishop Hanns Lil- of Hannover, Germany, president the Lutheran World Federation, was arded the degree of Doctor of Hu-ne Letters; and the degree of Doc- of Letters was conferred upon the v. Ingvald Daehlin, Fergus Falls.

The spring alumni banquet held Sunday evening at the Frederick Martin Hotel in Moorhead honored Professor H. C. Nordlie, head of the history department, who is retiring this year.

LUTHER

Luther's ninety-second commencement conferred the bachelor of arts degree on one hundred twenty seniors and presented certificates to twenty-six two-year graduates, June 1.

Dr. T. F. Gullixson, '03, president of Luther Theological Seminary in St. Paul, was the commencement speaker. Representing the senior class was Wilfred Bunge, Spring Grove, Minnesota, who gave the valedictory address.

Honorary degrees were awarded to Rudolph H. Gjelsness, Ann Arbor, Michigan; Louis W. Olson, Mansfield, Ohio; M. O. Grangaard, Minneapolis.

A graduate of the University of North Dakota, Mr. Gjelsness received his B.L.S. degree from the University of Illinois. He is now chairman of the Library Science department at University of Michigan. Mr. Olson is vice-president of the Ohio Brass Company, Mansfield, Ohio, and received his B.S.E.E. degree from the University of Wisconsin. He has contributed much to the welfare of the Lutheran Church. A former member of the Luther College Board of Trustees, M. O. Grangaard served as a member of the Board of Trustees of The Evangelical Lutheran Church for 18 years. From 1934 until his retirement in 1951, Mr. Grangaard was in charge of the Correspondent Bank Division of the First National Bank in Minneapolis.

PACIFIC LUTHERAN

Baccalaureate services at PLC were held on Sunday morning, May 31, at eleven o'clock. Dr. S. C. Eastvold, president of the college, delivered the address, with Dr. Ernest Steen, pastor of Trinity Church, as liturgist. The Choir of the West under the direction of Professor Frederick Newnham provided the music for the service.

Commencement exercises were held in Memorial Gymnasium at three-thirty p.m. Dr. Orville Dahl, executive director of Higher Education of the ELC, was commencement speaker.

Honorary doctorates were bestowed upon five men at this occasion. The degree of Doctor of Divinity was conferred on the Rev. Hans T. F. Wittrock, pioneer pastor of the Northwest District of the American Lutheran Church, presently living in Portland; and John Ulrich Xavier, professor emeritus at Pacific Lutheran College. The Doctor of Letters degree was conferred on Dr. Olaf G. Malmin, editor of Lutheran Herald in Minneapolis; and Mr. Elmer Magnus Johnson, editor of the *Western Lutheran*, also from Portland. The Rev. Magnus A. Dahlen, executive secretary of the Department of Charities of the ELC, received the honorary degree of Doctor of Humane Letters.

ST. OLAF

Baccalaureate activities at St. Olaf College will center in the morning worship service in the gym and the laying of the cornerstone for the new Boe Memorial Chapel.

Guest speaker for the day is Dr. Joseph C. Simonson, New York. Dr. Simonson is executive director of public relations of the National Lutheran Council.

Immediately following the worship service, the cornerstone ceremonies will occur at Boe Memorial Chapel. The cornerstone is a gift from the bishopric of Trondheim in Norway.

Commencement exercises will begin Monday with the academic procession to the athletic field for graduation ceremonies. Speaker for the day is Governor Sigurd Anderson of South Dakota.

Dr. Granskou will present degrees to two hundred fifty-three seniors and honorary doctors degrees to two alumni.

The Rev. Hans C. Jersild, Blair, Nebraska, St. Olaf '18, will receive the honorary degree of Doctor of Divinity. Pastor Jersild is president of the United Evangelical Lutheran Church.

Mr. Paul C. Johnson, St. Olaf '28, Park Ridge, Illinois, will receive the honorary degree of Doctor of Humane Letters. Since 1946 Mr. Johnson has been editor of the *Prairie Farmer* and he is also editorial director of station WLS in Chicago.

Correspondence

LAZY HYMN SINGERS?

► Confession, they say, is good for the soul. In like manner, I believe, self-criticism is good.

I have often wondered, during or after services in our Lutheran churches, why it is that we, as a congregation of worshippers, persist in detracting from that part of the service which falls to us, namely, the hymn singing? I think it is shameful the way we sing some of those beloved old songs merely because we drag them. Instead of "lifting up our hearts" and singing "with joy and gladness," we actually render those beautiful hymns as though they were funeral dirges!

I like to sing hymns. I dare say 99 per cent of the worshippers like to sing them. And yet, when I listen to the painfully slow tempo and labored manner in which they are sung, I can't help but feel that we Lutherans either do not know any better or we are too lazy to "lift our voices" in praise and thanksgiving. Of course, songs are not to be sung as though we were in a race to see how fast they can be sung, but hymn singing, in my estimation at least, should be uplifting and rendered with gusto.

If we would inject some life into our singing, I am sure the entire church service would be made more enjoyable and certainly more satisfying to the individual.

The Lutheran Church is noted for its great chorales and fine hymns. Let us lend character to them by joining in the singing of them with grateful, happy hearts—not in a woeful spirit, such as dragginess implies.

Let's stop being lazy hymns singers!

Mel Sherva
Fertile, Minn.

FROM ZERO TO NINE!

► Two years ago the box score was zero. Today we have nine of our young people attending our Lutheran Church colleges.

The rural church, whether in the country or in the small village or town, needs men and women with strong Christian convictions who are well trained and capable of aggressive leadership.

To meet this need, Zion Lutheran at Appleton, Minnesota, set up what has been called its "Youth Investment Program." This program has two phases. The first is a "direct scholarship" which is given to each student attending a church college. This scholarship is given to first year students. It was felt that after the first year students know the "ropes" and can get part-time employment to cover the larger part of their education costs.

This year the direct scholarship is $100 to each student.

This scholarship, we have stressed again and again, is not a gift but an investment by the congregation in its own youth. Whether the dividends on such an investment return directly to our congregation or to some other congregation where these young people may later establish their homes, makes little difference. Wherever they go, they will be a greater asset to the Kingdom because they have "tasted the good things of God."

The second phase of Zion's "Youth Investment Program" is the loan fund. Through such a fund, money is made available to needy students who must supplement their earnings to go on. Such loans carry a very low rate of interest become due when the students gets employment.

Since this program was started, The Evangelical Lu an Church has launched what has been called the program whereby colleges match in part the amount direct scholarship given. This should serve to motivat ilar action in other congregations.

We at Zion are proud of our new box score, but even more thrilled that so many of our youth are ing a Christ-centered education.

Already we have harvested some fine dividends. O our youth expressed it this way, "I didn't know th Church is so interested in me!"

The dividends for the Kingdom of Christ are inesti For us this has been a thrilling experience.

(The Rev.) P. B. Wo
Appleton, Minn.

RADIO BROADCASTS BRING RESULTS

► We at Central Lutheran Church in Tacoma, Wa ton, wish to express our sincere appreciation to yo your staff for the space and writeup in Lutheran H recently.

Central Lutheran Church under the leadership Rev. Rueben Redal is establishing a real Lutheran c program in Tacoma and the Puget Sound area. Ou radio broadcast over KMO, Tacoma's largest local st is bringing the Gospel to a very large radio audience weekly increase in newcomers to the church is di traced to the radio broadcast.

ELC churches in this area can surely use such he mention in Lutheran Herald can give. Thank you for your splendid co-operation.

Al Osborn
President, Central Lutheran Congregatio
Tacoma, Wash.

The Correspondence page is intended to be an open f for the use of our readers. The views expressed on this are those of the writers, with which the editor may or not agree. Brief letters on pertinent subjects are invite goes without saying that nothing contrary to the teac of the church will be accepted.

Don't Sign With Your Fingers Crosse

(Continued from page 551)

a pledge, it means entering marriage with a cer humiliation; and the one who requires the sig thereby shows a certain lack of trust and a desire f favored position. In either case, it is a disavowal common pursuit undertaken in fellowship and e lishes a rigidity beyond which neither reason nor l will be allowed to work. It sets limitations where t should be none. No marriage can be successfully wor out that does not permit the two parties to meet q tions in the open forum where reason, discussion, judgment can be used in an effort to find truth. agree beforehand to remove any important area fr such a forum is to nullify that particular part of marital experience and to introduce a principle will bring disintegration wherever it spreads.

(See editorial comment on page 554.)

An Historical First

(Continued from page 558)

ur century" is in the hands of the social workers of ie Church.

They have the ministry of love; men, lowly and fraid, see Christ because of these workers. They speak ie message to man that he may behold Christ. "Ecce Iomo!"

As these hundreds of workers sat in session together ney learned anew that the love of Christ transcends olor, creed, or even "breed" of Lutheran. We must all imply bow before that greatest of all social workers, ur Lord and Master, with the prayer on our lips, "Lord, teach Thou me how to carry out this service of love to man!"

Prophecies

(Continued from page 549)

ship and inner unity between the Old Testament and the New, and at the same time his recognition of a true progressiveness of revelation whereby the New clarifies and fulfils the Old: "The New Testament is nothing more than *a revelation* of the Old, as if one had at first *a closed letter* and *afterward opened it.*"

The tree is in the acorn, but you don't call the acorn a tree!

Within the ELC

(Continued from page 546)

lorth Dakota

Hettinger, N. Dak. Cornerstone-lay-ng services for the new church in uilding by the Hettinger congregation, arish of the Rev. M. P. Lutness, took lace May 3. Speakers were two pastors aving earlier served the congregation: A. B. Bergh and E. L. Rude. The hurch now being constructed, at an stimated cost of $137,500, will seat 10 in the nave, and will have 15 Sun-lay school rooms. It is expected to be eady for occupancy toward the end of he present year.

South Dakota

Brookings, S. Dak. First Lutheran Church, parish of the Rev. E. O. Gilbertson, recently raised $175,000 for the purpose of erecting a new church and a parish education building on a new site. The plan is that construction work may begin in the spring of 1954, in order to have the church ready for dedication in 1955, the 75th year of the congregation's history.

Northern Minnesota

Baudette, Minn. First Lutheran Church, parish of the Rev. J. O. Pederson, has equipped its house of worship with a new Baldwin electronic organ, paid for by memorial gifts.

South Central

North Houston, Texas. A lot has been purchased in this city by the District Home Missions Committee for starting work preparatory to the formation of a congregation. Active work may not begin until next year.

Story City, Iowa. Ownership and operation of Riverside Bible Camp near Story City will hereafter be shared by the Story City and the St. Ansgar Circuits. The camp has a new chapel and also new family style constructed cabins.

Canada

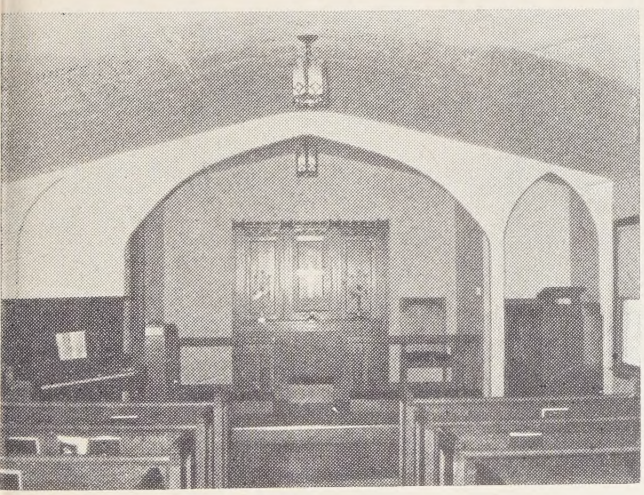
Langham, Sask. First Saskatchewan Church, a rural church of the Rev. M. A. Rude's parish, celebrated its 50th anniversary June 6-7. Former pastors of the congregation were among the speakers.

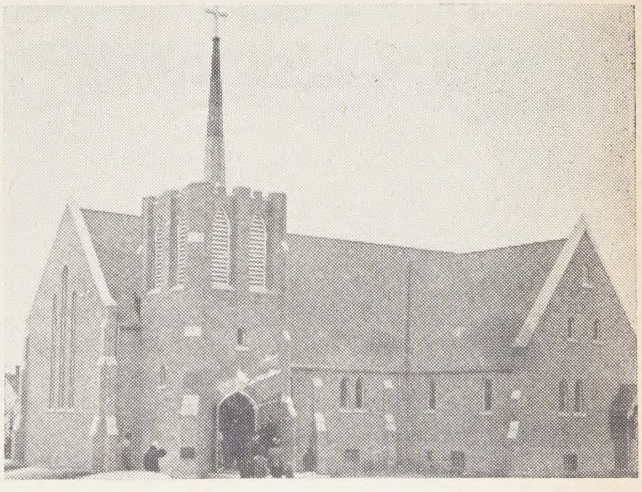
OBITUARY

Two Sisters Died Four Hours Apart

Mrs. Emma Sween and Miss Jorgina Rognstad, sisters and lifelong members of Granite Falls Church, Granite Falls, Minn., died within four hours of each other April 29, respectively 83 and 81 years of age. Funeral services for the two sisters were held May 2 at Granite Falls Church, the Rev. Hjalmar F. Hanson officiating.

TWO CHURCH DEDICATIONS IN MONTANA PARISH





The Joplin-Chester parish in Montana is made up of three congregations: Bethel in Joplin, rural Immanuel, and Our Saviour's in Chester, served by the Rev. C. H. Jacobson. Two of these, Immanuel and Our Saviour's, had new church buildings dedicated in April, the former on the 5th, the latter on the 12th. Immanuel Church was dedicated by a former pastor of the parish, the Rev. M. T. Gilbertson, now professor at Waldorf College, Forest City, Iowa; Our Saviour's was dedicated by the Rev. Reidar Daehlin, the new president of Rocky Mountain District. The Chester Church, of Gothic design, is built of concrete block and light-colored brick; it has a seating capacity of 250. The interior of Immanuel Church is pictured at the left, above; Our Saviour's to the right.

ANNOUNCEMENTS

NOTICE TO SEMINARY GRADUATES

All ordained pastors in the ELC are entitled to a complimentary subscription to either LUTHERANEREN or LUTHERAN HERALD.

As soon as you are established in a congregation, please give us your address and state what your preference is.

Subscription Dept.
AUGSBURG PUBLISHING HOUSE
425 S. 4th St.
Minneapolis 15, Minn.

Wanted to buy: A used black pastor's robe, size about 40. Contact *Lutheran Herald.*

The 15th Luther Academy will meet July 7-16 at Wartburg Seminary, Dubuque, Iowa. Speakers: Dr. Martin Anderson, Dr. George Aus, Dr. Anton Boisen, Dr. E. E. Flack, Missionary E. F. Hannemann, Dr. Wm. Hulme, Dr. A. Jagnow, Dr. Ralph Mortenson, Mr. L. B. Pederson, and Dr. A. C. Piepkorn. Further information may be obtained by writing Dean Wm. D. Streng, Wartburg Seminary, Dubuque, Iowa.

LNS Alumni. An earlier request for information about LNS Alumni refers to alumni of the Lutheran Normal School, **Sioux Falls, S. Dak.**—S. A. Jordahl, 1002 So. 7th St., Moorhead, Minn.

Parish Education Luncheon. The Department of Christian Education will sponsor a Parish Education Luncheon during the International Luther League Convention in Moorhead-Fargo in July. The luncheon will be served at Trinity Lutheran Church in Moorhead, Thursday, July 2. Tickets are one dollar and may be obtained from the Department of Christian Education, 421 South Fourth Street, Minneapolis 15, Minnesota before June 20.

CHANGES OF ADDRESS FOR PASTORS

A. O. Aasen, 466 13th Ave., New Westminster, B. C., Canada.

Luther C. Bergeland (Chaplain), 15th Inf. Reg., 3rd Inf. Div., APO 468, c/o P. M., San Francisco, Calif.

R. E. Bey, Nashwauk, Minn.

Gaylerd Falde (Office Address), 605 Norton St., Los Angeles 5, Calif.

A. M. Feroe, 1807 Market St., La Crosse, Wis.

V. G. Gilbertson, Reynolds, N. Dak.

Dr. H. J. Glenn, Rt. 5, Bemidji, Minn.

Carl J. Hanson, Emmons, Minn.

J. O. Holum, 2428 33rd Ave. S., Minneapolis, Minn.

William A. Hood, Big Timber, Mont.

C. B. Ingebrigtson, 217 3rd Ave. N. W., Albert Lea, Minn.

C. L. Jothen, Dingwall Rd., R.R. 12, New Westminster, B. C., Canada.

Dr. N. Astrup Larsen, 404 High St., Decorah, Iowa.

M. M. Londahl, 908 South 5th, Tacoma, Wash.

Knute Monson, 360 S. Monroe St., Denver, Colo.

Bjorn B. Nielsen, c/o Chaplain's Office (State Hospital), Jamestown, N. Dak.

Leonard Nypen, Comstock, Minn.

Gilbert Oppen, Spicer, Minn.

Alvin Rogen, 1010 Wilson Ave., Menomonie, Wis.

Marvin A. Rygh, Canton, S. Dak.

Allan W. Skindlov, 8325 S. W. 46th Ave., Portland 19, Oregon.

I. O. Sorum, 4547 Pleasant Ave. S., Minneapolis 9, Minn.

O. K. Stenberg, 10 Nishikata Machi, He no 23, Bunkyo Ku, Tokyo, Japan.

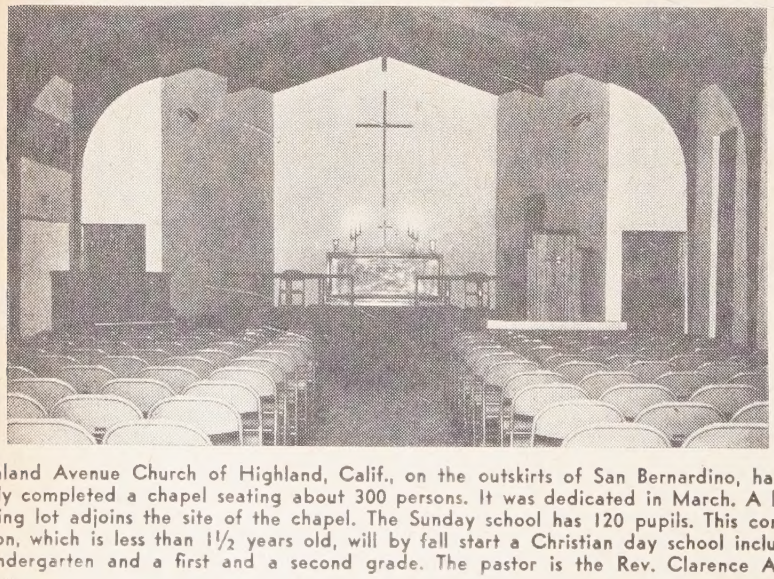
P. B. Stensland, De Smet, S. Dak.

C. A. Stormo, 1708 West Lake St., neapolis, Minn.

Ivan Vallem (Chaplain), Sasron—3, N Norfolk 11, Virginia.

P. O. Wee, 429 11th St., Windom, M

CALIFORNIA CHURCH HAS NEW CHAPEL



Highland Avenue Church of Highland, Calif., on the outskirts of San Bernardino, has recently completed a chapel seating about 300 persons. It was dedicated in March. A large parking lot adjoins the site of the chapel. The Sunday school has 120 pupils. This congregation, which is less than 1½ years old, will by fall start a Christian day school including a kindergarten and a first and a second grade. The pastor is the Rev. Clarence A. M. Benson.

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church. Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the ma Send your ads and communications to Placement Service of the E.L.C. New dress: 303 Times Bldg., 57 S. 4th St., neapolis 1, Minnesota. (Refer to ad nu in answering.)

FOR SALE

Farms

320 acre farm for sale with 250 acres u cultivation. Six room house and other buildings, all in good condition. Abund of good water with pressure system. Equi with electricity. 10 miles from school Lutheran church and located on good g elled road. Price $10,500; $6,000 down ment with reasonable terms for the bala Alberta, Canada. 313

320 acre farm for sale with 140 acres u cultivation, Valhalla district, Alberta, Can Rest of land can be cultivated. Good 4 r house and full line of other farm buildi Good supply of water. Near school, office, and store as well as Lutheran con gation. Will also sell complete line of f machinery. Price $7,500. 313

160 acres—120 under cultivation, for in northeast Iowa. Close to ELC church school. Modern house, other buildings good, electricity and water pressure syst Good terms to responsible party 313

160 acre farm with mostly new buildi for sale in Beltrami Co., Minn. Mostly buildings, REA, phone, fenced and cr fenced, level land, 125 acres open. ELC chu 4 miles, 8 miles to town. Perfect highw 313-

For sale—2 or 3 small plots of land s able for inexpensive and delightful coun living 12 miles northeast of Detroit Lak Minn. Access to lake popular for fishing a boating. Few miles to Lutheran church. El tricity and phone available. 313-

For sale—160 acre farm about 70 a cropland, more can be; remainder, pastu meadow, and timber. Very fine Lutheran cality in Sherburne Co., Minn. Schoolho on farm. Clear title. 313-

Homes

Lake home for sale in Hubbard Co., Mi 5 rooms, large lake, good hunting. Close Lutheran church and up town. Garage, ot buildings. Terms, and discount for cash. 313-

Lakeshore home for sale. Cozy year-arou 3 bedroom modernized bungalow home Wadena Co., Minn. 300 ft. lakeshore, doub garage, ¾ basement. ¼ mile to high scho ½ mile to church. Beauty spot for anyo Ideal location for motel, next to Highway 7 Pines region. Owner moving. 313-

Businesses

For sale—one of the best full-line imp ment businesses in Montana. Large volu

bstantial profits. ELC church, good schools cluding college. Requires $100,000 for in- ntory and operating capital. Buildings and nd can be rented. 313-9C

For sale—Ritter Dental equipment, includ- g unit, chair, cabinet, and X-ray, also wait- g room furniture. All set up ready for use. ow rent. Located in town of 500, excellent rming community. 2 Lutheran churches. entist retiring from private practice. Sale ice $800. 313-10C

Clean cafe for sale in small town, sur- unded by lakes, in Hamlin Co., eastern outh Dakota. Good business with tourist ade. Small down payment—very reasonable. leal for some young couple. Lutheran com- unity. 313-11C

FOR RENT

Furnished home for rent during July and ugust in south Minneapolis. 313-12B

For rent or lease—garage and service sta- on in Pepin Co., Wisconsin. Wonderful op- ortunity for 2 brothers or father and son. ocated on busy state road and large tour- st trade. 313-13C

WANTED TO RENT

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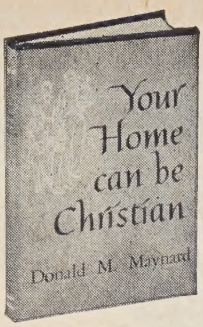

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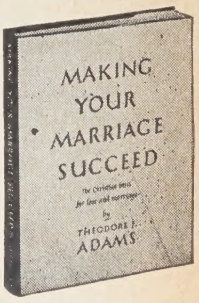

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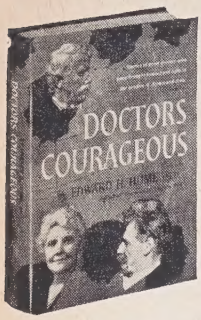

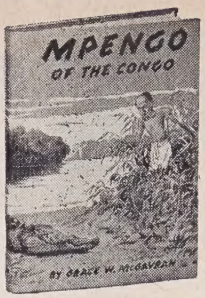

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